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Obedience for Conscience Sake

WHILE being entertained at the home of a business acquaintance, a visiting Englishman, was offered wine by his host and declined. Whereupon the following conversation took place.

"Why? I drank wine with you when I was at your home last year. What has put you on the water wagon?"

"Your law and my conscience," was the reply.

Pressed for an explanation he continued, "My family has always used wine and until recently the question of its being right or wrong was never raised in my mind, and even now I am not at all certain that it is wrong or that Prohibition is the best method of dealing with the social problem growing out of its abuse. But I am a Christian and for the time being a guest of your country. Your country has enacted a prohibitory law and my religion as well as the obligations of national hospitality compel me to refrain from drinking while I am in the United States. I do not associate with the Countess of Cathcart."

"But," responded his host, "The law does not make it a crime for one to drink or serve it upon the table."

"Perhaps not. I might get by with that alibi. But can you show a clear legal title to the wine? Since you have pressed me for my views I will tell you. There come to my mind two bits of instruction that I have had impressed upon me in time past, and which rather appeal

Wherefore ye must needs be in subjection not only because of the wrath but also for conscience sake.

Rom. 13:5

to me. The first one is in these words, 'Wherefore ye must needs be in subjection, not through fear of punishment but also for conscience sake.' My rector taught me that. The other one is of considerably less authority but is still good sense. You will recall it.

"The fear o' hell's the hangmans whip
To keep the wratch in order,
But when you feel your honor's grip
Let that aye be your border.
Its slightest touches; instant pause;
Debar all side pretenses,
And resolutely keep its laws,
Uncaring consequences."

My father taught me that. Forgive me, friend, if my position seems to

be rude, but I have always tried to live up to that standard in my own country and my self-respect requires me to do the same in your country while I am guest on its soil."

"I see," replied his host, "and it strikes me suddenly that you are a better American than I am. More's the pity for me."

In this little incident lies the secret of the perpetuity of modern democracy. Obedience to all laws whether they are enforced or not, because Christianity and self-respect compel us; baring all side pretenses and carrying that habit abroad as well as practicing it at home; observing it in the country or the city, the neighboring state and even to the ends of the earth; obedience to the laws of the country where we are, for the moment, a guest as well as where we are citizens. It is this habit of seeing God back of all just and righteous laws that makes the "salt of the earth."

What Balks Law Enforcement

Wm. Parsons, D. D.

WHAT President Hoover's commission to investigate the whole matter of law enforcement may reveal and recommend, we make no pretense of knowing, but from a study of this subject, carried on more or less continuously over a period of five years, we hazard the prediction that it will probably emphasize some of the following facts, forces and conditions, as being the cause of the present unsatisfactory conditions of law enforcement in the United States.

1. There is present in our country an habitually criminal element of the population which numbers at least two millions. They are an inheritance from the past. They are now and always have been, tolerated like rats under a barn. They live by preying upon society and are augmented each year by their own progeny and an increment from that additional two millions of the population who are listed as mentally deficient.

2. The all-to-ready willingness on the part of the population which can be rightly called "conscienceless," to profit by crime which they will not commit themselves. They are made up of landlords who knowingly rent property for illegal and immoral purposes, bankers who willingly finance criminal enterprises, contestants in industrial warfare who willingly accept the victories won by crime, brokers who sell worthless stocks on commission, insurance beneficiaries, garage owners, bondsmen, criminal lawyers as well as thirsty individuals and drug addicts who knowingly buy from bootleggers; these and a score or more types make up this class who make crime profitable as well as profit by it. They encourage crime by connivance and make it comparatively safe by covering it with a cloak of public sympathy. This class is largely responsible for balking the law.

3. The under-world organization has been greatly developing during recent years. This is made up of the criminals, their lawyers, bondsmen, alibi witnesses and other profit sharers. This is probably the most solidly compact force that is hurled against the machinery of the law whenever it is put into motion against them.

4. The disloyal, perjured and rebellious governments of some of our great industrial cities, must bear

their share of responsibility for the prevalence of crime. They connive at it, foster it and protect it. This is revealed in all recent investigations by the alliance between the criminals and the police, the refusal of juries to convict and often of the public prosecutors to function.

5. The novelty of many of our laws, by means of which the people are attempting to reduce to law and order new modes of life and to meet new classes of vandals. These laws are in some instances tentative; in others purposely made weak through the influence brought to bear upon the law makers by criminal and near criminal propaganda organizations. Some are made weak by judicial interpretations. The Volstead act reveals all three of these types of weakness. Automobile laws carry many such ear marks. Laws in this tentative stage tend to encourage violation on the part of those naturally inclined to take advantage of the law.

6. The antiquated organization and methods of our courts are a constant encouragement to violators of the law to take the chances. In the municipal courts the weakness is often in the character of the justices. In the state courts it usually lies in the two minute attempt of the legislature to control the conduct of cases. In the Federal courts it lies in the fact that Congress has allowed them to remain too long without enlargement or proper grading. The Federal cases have increased in number in proportion with the growth of the population and the expansion of the functions of the Federal government, but the courts have remained stationary during recent years. This results in congestion and the necessity of long delays so that the evidence in many cases evaporates before the cases can be heard.

7. The lying propaganda which the numerous liquor organizations are constantly hurling against, not only the prohibition laws, but against every law, and all executive officers or judges who in enforcing law happen to touch this field. The recent outcry against the Coast Guard in the I'm Alone affair, is an instance of this. Most people know the lying hypocrisy which is back of all this outcry, but the purveyors of it bank on the soundness of the old proverb, "tell a lie often enough and convincing enough and many

will believe it."

This propaganda is encouraging criminals.

8. The atavism of the Metropolitan press works in the same direction. Most of the great dailies and many of the New York magazines are still living and working in the old saloon days and atmosphere. They lend themselves through sympathy to the propaganda mills of the German brewers and the remnants of the old Liquor Dealers Protective Associations. They are continually manufacturing disrespect for the law by this everlasting propaganda, whether they claim to be on the side of the law or not.

9. The foreign invasion must not be forgotten. German brewers, English, Scotch and Canadian distillers, French and Spanish wine growers, Italian, Slavic, Mexican and Jewish bootleggers, foreign dealers in proscribed narcotics, and the smugglers of aliens who are crashing the gates are responsible for a good half of the crimes committed against the United States and on its soil. The criminals of Europe and Asia have come to look upon the United States as a sort of Eldorado and are using every resource at their command to profit by crime in this country. This is as much a foreign invasion as if Chinese pirates had landed upon the Pacific coast and were holding their position by force of arms and the connivance of the governments of the Coast states. The technique is different but the invasion is as real.

10. The last factor we shall mention is the inertia of the average loyal American. Conditions have not yet brought him to the fighting pitch. It will take something like the sinking of the Lusitania to transform conviction into militancy. An illustration of what he can do when aroused is the passing of the Union Bank and Trust Co. of Philadelphia. This was a perfectly solvent institution but it was put out of business by public sentiment as soon as it was revealed that it had been financing the bootleggers. But quarrels and murders among the criminals do not arouse the average American. He is apt to shrug his shoulders and think "one less to curse the soil." Let him, however, realize that the presence of crime is endangering what he holds most dear, and he will fight for his country and its laws.

The Vision and The Law

Charles A. Ingraham

WHEN Chief Justice Taft administered the oath to President Hoover at his inauguration on the 4th of March, the Bible at the president's direction was open at the page where Proverbs 29:18 is recorded, and in solemnizing the occasion he kissed the open Book. The passage referred to reads, "Where there is no vision, the people perish; but he that keepeth the law, happy is he." This text having been so prominently set before the people of the country as being, one might infer, a motto for the administration, becomes of great interest and deserves elucidation that its meaning may be more fully appreciated. The book of Proverbs is written in the poetic form peculiar to Hebrew literature, a feature of which is the grouping of two contrasting thoughts, and in this verse, accordingly, the statement is made that where there exists no divine religious instruction the people perish spiritually, but on the other hand he that has the law, or the Scriptures, and is obedient thereto, his shall be a happy experience.

Communications to the prophets were made generally through visions and dreams, the books of Isaiah and Nahum both stating in their first verses that they are accounts of visions. The New Testament has a number of instances of apparitions, notably Peter's experience on the house-top when he beheld a vessel let down containing beasts, creeping things and fowls of the air, Paul's vision on the Damascus road, and above all the many similar appearances to John on the Isle of Patmos. But while this method of spiritual instruction is now superseded by the Scriptures, these are in reality a vision in that they constitute messages beyond the range of human intelligence to indite.

Moreover, while we have no seers to publish the supernatural disclosures which have been made to them, we have with us in fulfillment of the prophesy of Joel the days when old men dream dreams and young men see visions, and labor besides to realize them. The ancient prophets were circumscribed in their influence—their audiences were comparatively small when they preached, and their written messages, duplicated with toil and expense, were available to but a small

proportion of the Jewish people, while to outside populations they were probably almost unknown. But today consider the wonderful facilities of religious propagandism, —the daily mails carry books and periodicals to the remote farmsteads, the telephone lends itself to the rapid promotion of religious enterprises while the marvel of the radio brings the world under the voice of the gospel message. Yes, the Christian Church has its vision, not in the manner of the demonstrations to Isaiah and the other prophets, but in the light of far greater intelligence and with abundant spiritual discernment and power the disciples of Christ are beholding as if realized before them a more consecrated Christianity, a higher type of civil government, a nobler citizenship, with an absence of the physical, mental and moral evils which now afflict us.

The word "perish" in describing the fate of those who have no vision, has been variously interpreted,—in the revised version it is changed to "cast off restraint." The literal translation is "are let loose," from which we infer that the people become a law unto themselves, following their lower inclinations and thus perish in the spiritual sense. We need not look far to find illustrations of the truth of this; wherever in the world the Christian Scriptures have not been introduced, there we invariably find a low order of civilization, if any. In such countries there seems to be a blight upon the human mind and soul, a deadly lethargy appears to have settled upon all sentiments and purposes which we deem high and worthy. Mexico is an instance, where the Christian religion is but partially published and taught and where, as the result, illiteracy prevails, with the effect that a want of understanding of public policies and absence of Christian self-control lead to suspicion, hate and war. Mexico lacks the vision and the people perish.

It was, however, the second clause of the verse under consideration that President Hoover was particularly interested in, and which reads, "But he that keepeth the law, happy is he." The first topic which he took up in his inaugural address was that of the enforcement of law, especially the Eighteenth Amendment, indicating that he considered

the most important policy of his administration would be, to correct the imperfections which exist in our system of criminal laws whereby justice is defeated and notorious offenders are able to escape their deserts. It is surmised that Chief Justice Taft, when he presented the oath to Mr. Hoover prescribed by the Constitution and which reads, "I do solemnly swear (or affirm) that I will faithfully execute the office of president of the United States; and will, to the best of my ability, preserve, protect and defend the Constitution of the United States," was acquainted with the important leading policy that was to be announced, for when he came to the word "defend" he paused and elevating his voice, distinctly emphasized it. Altogether, these significant features of the inauguration of President Hoover convey to the people a great measure of hope that we are on the threshold of better days for the Republic.

Next to God, there is nothing more comprehensive in the universe than law, which controls all things from the minutest atom to the vast dimensions of the planet Jupiter, and such being true there is no prosperity found in disobedience to law, but rather loss, grief, pain and disappointment. Rising above natural or material laws we come to the mutable laws of human society, ever capable of improvement as the ideals of the people ascend, championed by the pioneers in the realms of truth, justice and patriotism. Higher yet is the domain of moral and spiritual law, immutable, pure, holy and inscribed once and for all in the Bible. Of these three grand divisions of law, that created by human agencies is the only one that is within our command to abrogate, though we are told by St. Paul that the powers that be are ordained of God, which teaches that the statutes created by legislatures are sacred.

But if he that keepeth the law is happy; the reverse must be true, that he who disobey it becomes the victim of discontent. The violation of the Eighteenth Amendment is today the outstanding field of the infringement of law, having the guilty persons largely represented in the two extremes of society, the lower or criminal section, and the higher or outwardly cultured sphere. These offenders cannot be

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That Department of Education

Shall the work of stimulating, assisting and promoting education be lifted from an obscure bureau in the Department of the Interior to a departmental status with a seat at the cabinet table?

Why not? It is worthy of such promotion. President Hoover has expressed his approval of such promotion in the proposed reorganization of the government offices. Congressman John Robinson of Kentucky had such a bill before the last Congress and is intending to reintroduce it in the present session. The Bureau of Child Welfare approves such change. Parent Teachers' Organizations, Women's Clubs, Social Welfare Organizations, Protestant Churches, the National Educational Association and most of the other teachers organizations have repeatedly declared for it. Why then does it not get its deserved promotion?

Arthur Sears Henning in the Chicago Tribune gives this reason. "Legislation to establish a department of Education is opposed chiefly by the Catholic Church, which fears that the innovation would be an opening wedge to Federal control of education and the imposition of unwelcome standards or regulations upon parochial schools."

Will this question be decided in Washington or the Vatican City? We hope in Washington.

"Crime Waves"

Under this title, Roger W. Babson in the "Babson Reports," for April, gives startling figures on the number of murders in our large cities, and declares the motion pictures to be the basic cause of the crime waves of today.

The figures he cites for some of our principal cities are from a study,

just completed, of the number of murders in the United States during 1928, by Dr. Frederick L. Hoffman, generally recognized as the world's leading authority on homicides. They are as follows:

Six Largest Cities

	Murders	Rate per 100,000
Detroit	228	16.5
Chicago	498	15.8
Cleveland	134	13.3
Philadelphia	182	8.8
New York	401	6.7
Los Angeles	70	4.7

Ten Leading Southern Cities

Memphis	115	60.5
Birmingham	122	54.9
Jacksonville	74	52.6
Atlanta	115	45.1
Little Rock	30	37.9
Macon	22	35.9
Savannah	31	31.0
Nashville	39	27.9
Houston	72	26.2
New Orleans	111	25.9

As for the cause of the growing disregard for law and order which these figures show, especially among the young people, Mr. Babson disclaims that it is due to prohibition or immigration. The war which "taught men to shoot, steal and deceive" is in a measure responsible. But it is a most significant thing that a man of his standing should lay the blame for it chiefly at the door of the Motion Picture Industry of the United States.

"Such studies as I have made," he says, "lead directly to the movies as the basic cause of the crime waves of today. Furthermore, when one considers that ten million people (largely young people) in the United States alone attend the movies every week, their tremendous influence in all ways must be admitted. In view of statements by psychologists that impressions through the eye are very much more powerful than those which come through the ear, it is evident that the movies are the greatest force today in molding character for good or evil. In fact, I sent a questionnaire to the school principals of New England asking which of the following had the greatest influence in molding the character of our young people today—the school, the church, or the home—and 70 per cent scratched off all three and replied: 'The movies!'"

"If you—my reader—have any doubts as to the very evil influences of the movies, go to a movie house in the poor quarters of your city and see what is being portrayed. Clients should not make the mistake of judging the movies by the pictures

which are being shown in the good theaters which they attend. Such pictures represent only a small fraction of the pictures shown every afternoon and evening of the year.

"This better type of motion picture is both educational and recreational. I believe that educational motion pictures will play an important part in the future education of children. But at present, the greater percentage of pictures are crime-breeding and plant seeds of vice and deceit. Why we American people will continue to spend thousands of millions on schools and teachers to train the children of our cities and then permit a bunch of irresponsible men to exhibit each night crime-breeding pictures within the shadow of the school building just to make a few dollars is beyond my comprehension. Such pictures in one night uproot all the good seed which schools can plant in a month. It is exactly like appropriating money for a fire department and then permitting anyone to set buildings afire just to collect insurance."

The Christian Statesman believes there is great truth in this charge and trusts it will give impetus to the movement to clean up the motion picture industry. It also most heartily agrees with Mr. Babson that to meet the crime situation we must put religion into all our schools. The National Reform Association's program for Bible reading and non-sectarian Bible teaching in our public schools is in line with Mr. Babson's statement which follows:

"Not only must the evil influences of the movies be suppressed, but we must strengthen the good influences of the schools. To supply mere information, without character, is like giving a pistol to a child. Yet this is what a large percentage of our so-called education consists of today. We are giving too much time to teaching the incidentals of life and too little to teaching the fundamentals of life. As young people are given more material, political and intellectual power they must have more spiritual power to correspond or civilization gets top-heavy and out of balance. The ultimate result is temporary collapse. Hence the great need of the hour is not more or larger schools and universities, but more sane religious education in those which we now have."

"Secret diplomacy and political partisanship must not draw men into the dilemma of deciding between support of country and loyalty to Christ."—M. E. General Conference.

Putting a Christian Conscience Back of Christian Laws

WHEN we needed war psychology to support the government as it launched upon the titanic task of winning the world war, we definitely set out to cultivate war psychology. It was done very effectively, even if the means used were rather questionable, not to use a stronger word.

Ten years later we are confronted by as insistent a need for peace-time loyalty and the problem of cultivating a psychology of voluntary obedience to valid and righteous laws. We shall achieve that exactly as we developed the war psychology by definite positive proclamation of great outstanding truths. The use of exaggeration and falsehood is both unethical, unnecessary and stupid in such an emergency and must be utterly repudiated.

The laws against which men are especially rebelling today are those which carry in themselves an essential content of Christian ethics and nothing but a Christian conscience will ever maintain the standard to which Christian idealism has brought our laws, to say nothing of further developing them. To secure adequate support for these laws the conscience of America must be vigorously Christianized. President Hoover will utterly fail in winning that voluntary obedience to law for which he has so eloquently appealed unless this is done and done speedily.

Conscience in itself will not support him, or the nation's program of progress. It is just as apt to be ranged upon the side of the opposition. Conscience in its function of binding obligation upon the emotions and the will, is exactly like the eye; it recognizes what the light in which it works reveals to it. If the light is bright the eye sees clearly, if it be twilight the eye sees obscurely. If the light is blue the eyes sees a blue world, if it is red the eye reports a red world. So it is with conscience. When the mind is taught the philosophy of materialism, whether under the name of Epicureanism or Evolution, the conscience approves the leading corollary of that philosophy "Let us eat, drink and be merry for tomorrow we die." A Freudian conscience approves what Christianity calls vice and condemns Christian self-control as a dangerous obsession. An individualistic conscience can easily work itself up to martyrdom in opposition to a law which cur-

tails its personal liberty for the sake of the public welfare. A pagan conscience, trained in the philosophy of Nietzsche can say "Blessed are the valiant and the strong for they shall rule the earth" and glorify war as a blessing to the race. A Samuraian conscience trained in Shintoism justified suicide upon the death of the emperor; and a Chinese conscience under the influence of ancestor worship easily justifies female infanticide. None of these would support Christian law yet all work normally. They work in the light of the instruction they have received. We can never trust conscience to support the program of Christianity any more than we can trust the eye when another controls the light. It is the truths and ideals of Christianity, brought to bear upon the mind that are absolutely essential to the functioning of conscience in the support of Christian ethics as embodied in law.

Moses knew this perfectly when he said to the Israelites "Thou shalt teach these things diligently to thy children and shalt talk of them when thou sittest in thine house and when thou walkest by the way, when thou liest down and when thou risest up. And thou shalt write them upon the posts of thine houses and upon thy gates."

This is sound procedure, recognized in everything but Christian ethics today and should be recognized there.

But the mistake that is being made today is, in assuming that childhood and youth are the exclusive field of such education and that Christian truth taught then, assures the working in a Christian way of the conscience of the man and woman. This may very likely be the case but not necessarily so. The fact is that such teaching of childhood and youth may easily be buried in the subconscious mind as the Bible on the library table is buried under the transient trash. The mind has become a perfect palimpsest, with all Christian truth and conviction overlaid by popular philosophy so that conscience obeys the latter rather than the former. What is needed today is such a positive, vigorous, prophetic declaration of Christian truths, that they will dissolve this superimposed covering and bring out once more the Christian ideals and then conscience will respond. There is no need to dwell upon obsolete understandings of

the Bible and its origin or its character but there is need to stress the great outstanding truths taught in the Bible.

We cannot afford to wait a generation for the fruit of such teaching to be given to the children of today. This prophetic declaration should be made to the adults of this generation. The 175,000 ministers supplemented by the laymen and women who are teachers, writers and editors are the force that should so marshal the forces of conscience.

What is needed is more of the spirit which impatiently cries down irrelevance and mere speculation, which is paraded in opposition to Christian truth, and an insistent attention to the truth demanded to meet the exigencies of the hour. For conscience responds to positive truth not speculation. It welcomes affirmation but remains inert in the presence of negation. It welcomes authority but withers in the atmosphere of egoism.

So our plea is for a revival of positive, declarative, authoritative teaching of Christian ethics by parents, public school teachers, private schools, Sunday schools, the pulpit, the religious press and that part of the secular press not absolutely sold to the ethics of materialism and paganism. Such a revival will accomplish the end in mind. Nothing else will.

The Vision and The Law

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otherwise than unhappy, the former ever harassed with a sense of peril of falling into the clutches of the law, the latter with the inevitable pangs of self-accusation and fears of the poisons that may be concealed in the beverages they imbibe.

President Hoover, being a consecrated Christian man, realizes that national felicity depends upon conformity to law, and he promises in his administration of the affairs of government to labor toward that consummation. Every citizen should lend him loyal cooperation, for law, in the words of Rev. George Hardy, "clinches the nail after public sentiment has driven it home; it fastens the ends of a machine-sewed seam after the vast machinery of pulpit, pew, press, home and school have operated to unite men on the essential principles of true patriotism and Christian citizenship."

Association Activities

Dr. Martin, President of our Association, was called to Michigan the middle of April to confer with leaders regarding the Michigan campaign and to make a series of addresses in Kalamazoo and Jackson, including a mass meeting in the former place arranged specially for him. He spent a week in Detroit and will return to headquarters about the first of May.

In recent addresses before high schools, Prof. Dickason has reached nine thousand young people. Prof. Dickason is exceptionally well qualified to speak to young people. The many calls that come to our office for his addresses show his services are appreciated. His Commencement addresses, which take him into Ohio, Pennsylvania, West Virginia and as far south as Crossnore and Asheville, North Carolina will keep him busy from the middle of April to well into June.

Dr. Fleming has spent the most of the month of April at the Michigan capital in the interest of the Bible bill before the Legislature. He has also made trips through the southern part of the State in the interest of the bill and has spoken at Tecumseh, Coldwater and Albion. He is booked to speak in the near future in Battle Creek, Kalamazoo, Bellevue, Marshall and other places in that section of the State.

Dr. W. S. Fleming, in his work at Lansing, Michigan on behalf of the Harnly Bible Bill for Bible reading and Bible study in the public schools, and release time for week day religious education in the churches, has prepared a brief of some 4,000 words on the Constitutionality of the bill, particularly on that part of it providing for elective Bible study courses in the schools. This brief has been put into the hands of the members of the Legislature. It is, in our judgment, a strong brief. In view of the fact there is no court decision dealing directly with the teaching of the Bible in the public schools, for brief will be especially valuable for those interested in this subject. To such, we will be pleased to send, without cost, a mimeographed copy.

A bill providing for the reading of selected portions of the Bible in the public schools of the State has been before the Legislature of Wisconsin. It was introduced by Representative Harley Martin at the instance of the Gideons. Hearings on the bill were conducted before Committees of both the Senate and House but in neither Committee was there a majority vote to report it favorably. The sponsors of the bill did not expect the Legislature to pass it. They meant to initiate the campaign to put the Bible into Wisconsin schools. In this they accomplished their purpose, bringing the matter forcefully before the Legislature and in some measure before the people of the State. On request The National Reform Association cooperated, sending a personal letter and literature to the members of the Legislature. A State-wide educational campaign should follow in preparation for the introduction of a similar measure into the next Legislature.

To assist Dr. Fleming in the Michigan Campaign for the Bible in the schools two of the other members of the Field Force of our Association were transferred to Michigan the first of April, Miss Fredrica Straeffer and Rev. John Steele. Miss Straeffer had been working in the southern part of the State where she has been quite successful in securing speaking dates for representatives of the Association. She has also made a number of addresses in the interest of the campaign. Mr. Steele has been speaking on Sabbaths in Lansing, Jackson and other places and during the week has made many valuable contacts in the interest of the Bible bill before the Legislature and the campaign in general.

Mrs. Shepard having finished her work in Southern Ohio has moved on to West Virginia where she has been carrying forward an extensive and successful campaign in Parkersburg, Clarksburg and surrounding towns. Seven churches opened their doors to her in Parkersburg where her message was thankfully received and the press gave publicity to her work. After concluding her work in West Virginia about the middle of April she went into Maryland where she is giving a series of addresses in and about Cumberland. Throughout April she spoke almost every day.

On account of a recent Sunday School lesson being on the subject of "The Christian Sabbath" our office received many requests for literature on this subject both from individuals and organizations, which we were glad to fill. We are glad to know the worth of our literature on this subject is so widely appreciated and that through it we are able to serve this great cause.

Five thousand copies of a new leaflet on the Bible in the public schools, "Shall the Children Have a Fighting Chance," by Dr. W. S. Fleming, have just been published by The National Reform Association. They can be had at the rate of ten copies for ten cents by addressing the Association at 209 Ninth St., Pittsburgh, Pa.

Mrs. Shepard's Letter

The campaign against the propaganda of the Mormon elders in West Virginia has started with most excellent support of the ministers and women's organizations, who realize the danger of their proselyting methods. Already the Mormons have built a number of churches in this state, and have bought several abandoned church buildings.

The papers have given us most hearty support and cooperation. This has aroused the Mormons and recently they published a letter "to the editor" in which they defend their people and methods and quote from men of position, their praise of the Mormon people as "being honest, trusty and industrious." As this is not the point on which we are basing our attack, we feel the letter can do little good. Our plan is not against the Mormon people, but it is in condemnation of what they teach and what they practice.

The peculiar claims and peculiar teachings of this peculiar cult are pressed to the uttermost, and the man who does not accept these new beliefs is lost, so the church member is the prey of the Mormon elder, as much as is an unchurched man.

They enter the home and teach that the Christian church was apostate for many centuries and that God called Joseph Smith, a boy fifteen years old,—unlettered and unlearned—to re-establish the only true church of Jesus Christ. That he was given authority to add to the Holy Bible, their new bible called "The Book of Mormon;" also to add the "Pearl of Great Price" and the "Doctrine and Covenants." He was also given permission by God to add to the scriptures and to transmit to

his successors authority to speak for God and to receive additional revelations. The leaders of the Church of Jesus Christ of Latter Day Saints still teach that there are many gods, male and female, that these gods have bodies, parts and passions, and that the Eternal Father is an exalted man and what God is now, man may be.

They teach that men and women may become gods and goddesses by being baptized and married in the Secret Temple by men holding the Mormon priesthood, and they must accept the secret vows and pledges, grips and oaths.

Most earnestly do the missionaries call upon the listener to do the vicarious work for the dead by baptizing their ancestors out of purgatory. All those who died during the centuries that the "gospel was lost" may have relatives baptized for them by proxy, thus giving them a chance to hear and accept the gospel. Tens of thousands of Mormons are baptized each year for dead relatives. At the last semi-annual Mormon Conference, President Heber J. Grant reported that, during the past year over 62,000 recommends had been granted to members who wished to do temple work or accept temple vows. Special excursions are run to the temple for young people who wish to be baptized for their unsaved ancestors. Some have been immersed as many as sixty times in one day.

The missionaries, who are scattered over our entire country, have had most unusual training for the work of proselyting. There are thousands of these young people who go through the Secret Temple and before they are through they have taken oaths not only binding them to secrecy but also objectionlessly to obey the priesthood. The priesthood is a special class raised up by God and the priesthood is endowed with necessary jurisdiction and unlimited hierarchy.

As for polygamy, it was a shrewd method of holding the leaders of the Mormon church together. Once a victim of polygamy, they were tied up to the Mormon church for the rest of their life. And polygamy always leaves its mark upon the children—perhaps that is why we hear young Mormons so ardently defend the tenet. As long as they dwell in a Mormon area, it does not effect their standing; it is only when they go into a Gentile community that the work of polygamy proves an embarrassment.

We have had young Mormon girls arise in our meeting and defend the practice of polygamy as be-

The Moral Power of Majority Thought

SOMETIME before 1850, the noted French traveler and author, De Toqueville criticized quite pointedly that aspect of American life, which while allowing any man freedom of thought and speech yet refused to tolerate minority thinkers by approving and rewarding them exactly as though they were in agreement, the temper of mind which overrode mental antagonists by ignoring them.

In his "Democracy in America," Vol. I, Chapter 15, he wrote: "In America the majority raises formidable barriers around the liberty of opinion. Within the barriers an author may write what he pleases, but woe to him if he goes beyond them. Not that he is in danger of an *auto da fe* but he is exposed to continued obliquity and persecution. His political career is closed forever, since he has offended the only authority which is able to open it. Every sort of compensation, even that of celebrity is refused him. Before publishing his opinions he imagined that he held them in common with others; but no sooner has he declared them than he is loudly censured by his opponents, while those who think like him without having the courage to speak out, abandon him in silence. He yields at length overcome by the daily effort which he has to make, and subsides into silence as if he felt remorse for having spoken the truth."

Thus did this foreign observer describe the moral power of majority thought as it existed in our country nearly eighty years ago. Was it true then? Is it true today? We are compelled to answer, that to a very great extent it was and is true.

It is this force today which is so roundly denounced as intolerance and bigotry when it asserts itself against electing to the presidency any man who has even the shadow of a dual allegiance on him. It is the assertion of the same force which was in the caustic words of Senator Tydings of Maryland when he said recently in debate, "There is nothing in the constitution which prevents a man making a fool of himself. The only one who can talk him down is himself." It is this

ing "ordained by God, but rejected by Christians." The true Mormon will always accept polygamy as a righteous principle.

Beware of the Mormon missionaries who come into your midst with these heathen teachings.

very habit and quality which is so often appealed to in the expression "the public is its most efficient censor."

There is, however, one class of people in the community whom this power cannot crush; they are God's prophets, official and unofficial, who having heard his word and been inspired to speak it, are willing to "pull down the heavens upon themselves" if need be, but like Jeremiah of old will not keep silence.

We are not convinced that this is altogether an evil thing in our national life. We believe that it is an inevitable condition in any real democracy or republic. As a fact it is like dynamite, good or evil as it is in good or evil hands.

Several considerations keep us from deploring this force in our national life as an evil thing. Evil-minded men, deluded men, and weaklings who are in the right may be ground down by it, when the majority is against them; but the people in whom the Word of God dwells, who have in themselves the stuff of which martyrs are made, cannot be crushed, overwhelmed or silenced by it. To them God and one is a majority. We have such citizens by the million and for that reason we believe that this moral force will not destroy anything that is best in American life. It may bring strife. It was of such strife that Jesus spoke when he said, "I came not to bring peace but a sword." Sometimes it may keep a good man out of office and elevate the crafty and mean. But that will be only for the present. In the end this force will prove our salvation. We only need Lincoln's patience to appeal from the people uninformed to the people instructed to set things right.

There is this to be said as to the advancement of a larger freedom in our national life, the spread of liberal education has liberalized considerably majority thought. Its anathemas are now confined to a much narrower circle of ideas than they were one hundred years ago. To incur today such ostracism as De Toqueville describes one must be aggressively and pugnaciously arrayed against the majority thought, in matters which vitally affect the established habits, manners and customs or the religious beliefs of the majority. Judge Ben Lindsey, H. C. Menken and Sinclair Lewis are types of such extremists.

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Declare the Whole Counsel

R. H. Martin

Christ came to the world not only to save individual men but also to save the organized group life of humanity. He came not to provide an ark or a lifeboat in which to save one here or another there but to inaugurate a movement to save both the individual and corporate life of the world. He came not only to put an end to the war against God in man's soul but also to put an end to the strife between man and man, the warfare between capital and labor, the deadly combat between nation and nation. He came with new ideals, new principles and a new spirit by which to build not only individual lives but institutions, governments and civilizations, as well. He came to be Lord not only of our individual lives but also of the institutional life of the world—to be the Head of the world's households, the Captain of the world's industries, the Director of the world's politics, the King of every kingdom of the world's life.

A Full Gospel Needed

And the Gospel, by the proclamation of which Christ's mighty purpose for the world is to be achieved, is the good news of salvation not only for the individual man but also for the associated group life of humanity. Only a portion of it is Christ's message to the individual about his personal salvation; the greater part of it is His message about the salvation of the institutional life of the world,—the family, organized industry, nations and governments. It warns against sins of the individual and it also warns against sins of the group. It holds forth ideals and laws for individuals to live by. Just as truly it sets forth ideals and laws for the family, the church and the civic life of cities and states. The Gospel is the power of God to regenerate and save not only the individual life but also the corporate life of the whole world.

The Meaning of Christ's Coming

Many of our spiritual leaders have failed to grasp, in all of its comprehensiveness, this purpose of Christ in coming into the world. They think of Christ as having come only to save men out of a doomed world and get them ready for the better world above. Their task, as they conceive it, is to get

the individual to come to Christ, to build him up in Christian character in preparation for life in heaven. They look on all efforts aimed directly at the Christianizing of community, national, or world life, as foreign to their task and unimportant in comparison with their great work of saving souls. They busy themselves in getting the jewels out of the mudpuddle but do nothing to clean up the mudpuddle. They sweat blood in their efforts to get passengers off the old world ship into the lifeboats but no perspiration ever formed on their brows in helping to put the ship in charge of a crew who would take orders from the Captain of the World's Salvation, and thus save the world ship itself.

And with their partial view of what Christianity is in the world for, they proclaim, not the big comprehensive gospel of Jesus Christ which will save the world, but only a portion of it, only a segment of the whole—the gospel of individual salvation which, without the rest of the gospel, never saved the world and never can.

Is this True Where You Live?

A situation like the following exists in many places: A city well supplied with churches manned with able and consecrated pastors. These churches have a combined membership, which when account is taken of numbers, intelligence, moral force and organization, could easily dominate the life of the city and make it thoroughly Christian, if only they would set themselves to do it. But they do not. To make and keep their city Christian is not an objective with them. Probably half of them are so indifferent to the character of their city government that they do not even take the trouble to go to the polls to vote for city officials. The city government is in the control of the unchristian and vicious classes. Under the protection of city officials, gambling dens and immoral dance halls run wide open, bootlegging flourishes, filth and obscenity are portrayed on stage and screen, and God's holy day is turned into a mere holiday. The Christians run the churches and the devil runs the city.

Community Sins

Why? Chiefly because of the lack of vision on the part of the Church's

leaders. They have kept constantly before their people in their preaching, teaching and planning, the salvation of their own souls and of the souls of others, as the goal of their efforts and have said nothing about the salvation of their city as a goal to strive for. They have talked about the sins of individuals, but have been silent about the sins of the city. They have constantly held up Christian ideals for the individual to live by, but have said nothing about the city and its government being under obligation to direct its affairs by the same ideals. They have held up the church of God's agency for saving the world and urged their people to be faithful in performing their duties as church members. But they have never spoken of the State as represented by their city government, as a divine agency or carrying out Christ's purposes in the world, and very rarely have they urged the people to serve the Lord by the faithful discharge of civic duties, in serving as city officials or in choosing righteous men for civil offices.

Christianize Society

Let the leaders of the church set the Christianizing of the city, as well as of its individuals, before them as an objective, and expound and apply that portion of the gospel which relates to civic affairs as faithfully as they have that portion which relates to the salvation of the souls of the individuals, and soon the entire church membership will show enthusiasm in civic affairs, take possession of the city government and make their city a truly Christian city.

The Moral Power of Majority Thought

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On the whole we have no quarrel with the moral force of the majority. It is vitally necessary to human progress. If we find it against us, as did the Temperance Reformers of the last century, we simply have to buckle down to a hundred years of educational work to gain what we consider to be the right. A faith, a conviction and a courage which can do that need fear no majority.